M 2381 Saturday 3/16/74 Nishimura
Sunday 3/17/74 Barn

[redacted]
Must Remain in
Transcription Room

Music:

MR. NYLAND: Well, full house tonight. Why? Because I've been away for a couple of weeks? Whichever way it is, it is very nice to see all of you. I'm glad to be back.

Well, to say certain things tonight which I think are quite important. Maybe I've been thinking a little bit on the trip and although we did talk, ~~e~~ I said a little on Wednesday when I came back and Thursday at lunch, I still have a few other things ~~I'd like~~ to add to it.

Let me begin by asking you a certain question of help. Most of you know that Firefly House ~~is~~ has been a little bit of an asylum for cats. That probably is the best way to call it. It has been rather difficult as you know, Marjorie has been away, And it has been a problem for her, Because you do not dispose so easily, even if the cats are beautiful. At the same time perhaps the period of her interest in cats is over. Like many times--laughter--yah, you may not know it--I do not know (about those things, you know) (I do know) that they require attention and also that is not always so convenient, And cats are cats. So--I believe it is necessary will that we--I may as well say we, although it's really her responsibility--ah, that we do something about it. And I've suggested ~~it~~ to her ~~that~~ I would mention it tonight, so maybe it is very good that we have a large group. If you can find a place for any one of them, If you can actually, if we could distribute them so that they have a good home, We surely don't like to give them away to the Salvation Army or whatever. If we can find a good home for them those cats have been loved a great deal and they are quite beautiful and sensitive, And they deserve a good home with people who really care. And you know all about it, some of you have already taken some or at the time already did. I would like to mention it. Please see what you can do. It will help Marjorie a great deal. I think it's perhaps necessary for her to be able to say no and to learn that for herself. So please help as much as you can.

I would like to add something else. It has nothing to do with cats. It has to do with today. I was a little worried today. I have been worried of course in the past. We have a problem. There is no question about it and it is a logical one. It has to come. The problem that brought it again up to the foreground was this afternoon. As you know Saturday has been a rather off day. And by the way, I'm going to change it from now on. We are going into a summer period. We will make an allowance still for April. We will start at 8:00 AM in April. By May we start again at 7:30 A.M. Then day light saving is as it were over and I think we can make a good day out of a Saturday. It means that we consider Saturday again as we used to do five years ago when there was real interest and when we actually wanted to work together at least for five days in order to give a good start, as it were, of the week. I think the winter time is over sufficiently. Caring for your house is over, in that sense. Maybe you have several things still to do on a Saturday and maybe you also may want to plant a garden and, of course, if you own a house or have the care of it there are always things to be done. But I also believe that maybe the evening can be of use to you; And our original purpose was to have a concentrated effort which centered in the Barn and to which then for the time that one is here many other things are put in the background and in the foreground is really a group affair. The reason why we wish to come together to be reminded that we want to help each other in a certain way, that we want to do something with our life.

And so I would like to start Saturdays again. I know what it means, also for me. I have sinned against the same thing, also having a house, also having very definitely an obligation of very long standing. So, perhaps you can understand it and, at the same time, I will say that I will do everything I can also to be there Saturday if that is in any way possible. But you must understand that I have an obligation of many, many years, Not just a little obligation like having to take care of my house, But, whichever

way that will go, the Saturday is going to be a work day — a As usual and concentrated.

Whenever I go to the West Coast, I always start the first evening by saying that "I would like to make this a concentrated effort of Work". Because I don't get there so often and it is necessary for the different people there to feel that we have a bond of fellowship or at least a concentrated effort of being able to work together and to reach certain conclusions. That is why when I went again this time I didn't really spare myself and we had many meetings. By the way there were ~~11~~ fourteen not 13. It was a little miscalculation. Whichever way it was, we worked.

The ~~reason~~ weekends for us, having moved to the Barn and having had an ideal, means that we try to do as much as we can for the possible development of oneself. It is a chance again and again to come to a conclusion regarding yourself. This afternoon I was disappointed because there was no coffee, in the afternoon. And I was surprised. There were several people. There were people who do come even ~~though not~~ if not many and they of course expect coffee. They come in, and why someone decided not to have coffee, I don't understand it . I hope it is a misunderstanding. It should not happen. I went down there. No coffee. People did come in, wanted it, expecting it. And I say I do not understand it because I don't believe we've ever had it like that and why make a decision just like that when you know I'm there, at least you could have gotten a hold of me. Simply say, "Will we have coffee or not?", I think such decisions are still to be made by me or someone who can take that responsibility. It is not just something that one decides on the spur of the moment because it is a question where many of us are concerned. Even if the group is small, the principle is very important. And so I say I was disappointed. It won't happen again. I would almost say, I will see to it that it won't. And so for the Saturday there will be a Saturday of work. We will stop the reading in the morning.

I would like to say something about that reading. It goes under the title of Gurdjieff--under the name. When it came out and I talked a little about it, I thought I made it very clear. It's not Gurdjieff's words. It is not that kind of a book. All and Everything is Gurdjieff. This book isn't. It is made up of a few ~~view~~ things of some people remembering and writing them up from maybe their own notes and sometimes finding perhaps a few notes from Gurdjieff which again have been used in All and Everything by Gurdjieff himself, I explained that. So that when he published it, it became Gurdjieffian and the notes, even if they came from him, were not, because they were not published in that way. And the whole---for instance the whole chapter "Reflections of Truth" was not Gurdjieff and never has been. It was written by Ouspensky in the very beginning when he came to St. Petersberg and didn't know very much at all, surely not about Gurdjieff. And it was a visit, it was written up afterwards. And most likely, it is quite possible for Gurdjieff, maybe he did ask, but it is again, I say, again it is not Gurdjieff and it occupies quite a bit of that book. And so the book really is very interesting here and there. It is not gospel truth and I would like to mention that to you. So, don't quote it as coming from Gurdjieff. What comes from Gurdjieff is in All and Everything, that is your task and that is your bible, that we stand on and on that we base our talks.

Now regarding that. We talk about All and Everything. We talk about application. We talk about positivity regarding Work on oneself. As you know, some of you, I've sent a little memo around on contributions on a monthly basis. I would like you to understand that. It not only has a reason for collecting money which should be paid, It also is for me to find out who is yes and who is no. I've said several times that I want in this year to be absolutely sure about people who wish to Work, who wish to be at the Barn when they are in this neighborhood, who have to come because of that ~~come~~ to meetings

for stimulus if they can. I do not want half-way people, ~~50-50~~ FIFTY-FIFTY. I've suggested and I mean it. I don't like them to come. I don't want them because I now wish to work with people and I wish to be able to count on them. It's very important--not for me--it's important for the group. It's important to realize that what I've said many times, if you don't join together sufficiently in an aim, this group will fall apart. I am still here to help and I'll do everything I can, of course, to help and to straighten things out, to see where maybe ~~where~~ I am wrong and where you can tell me when you work and when you have a legitimate reason for disagreement. If you have that, we'll talk and we can argue, ~~agree~~. But as long as you are not vocal about that, my assumption is that you derive a certain amount of benefit from meetings and whenever we talk about work, and that you derive a benefit from being here at the Barn and associating with people in this group.

This brings me to the real fundamental question. I would like to ask you where you will be if you leave this Barn now and for the next five years live in, let's call it, the outer world or society or in an unconscious existence with others? To what extent will you remember this kind of work? And you have to ask yourself that question very seriously because it means also to come to a conclusion for yourself--what is the value of work for you now, and what has it given you? What is it that you could expect from the outside world? You can have changes of course, you can have contacts with different people. I understand very well that every once in a while you will feel a little restless and that sometimes you don't want to stay here too long, or that you cannot take it in that way, or also that maybe you wish to apply it in the outside world. There is one thing, when you go to the outside world you will meet unconscious people and you will be affected by them and you will have to stand on your feet if you want to continue with work.

Now what will happen if you ~~try to~~ do it? You must try to visualize what will happen-what might happen, and perhaps what you do not wish to happen. You can go away whenever you like. You don't have to stay here. I do not

wish anyone to stay here against his will or as a result of me asking them to stay. You don't have to help support this Barn either. Our expenses will be met by that what is our income and if it means more physical work and less material that we cannot buy, that is the way we will live. We can have a group of ten people. Don't think that we need a large quantity. Work is essential. If you do work and you make honest attempts something is taking place within you, mostly a rearrangement and an opening to different things, most likely, that what you are as you having certain properties, opening your eyes to that what is more reality, more and more reality. I do not know if at times you even wish to have hundred percent reality about yourself. We do talk about it. We do talk about Magnetic Center. We talk about it in a variety of ways: the presence of an "I", of that what may be coming from God in some way which for the time being when you wish it to exist can come , begun--can become gradually more of a guide, also finding out for yourself what is your essence, what is much more the reality of that what you actually are and what is still potential that can gradually grow out, and that undoubtedly the question of work on yourself will mean the addition of more noticing yourself even if it is not an awareness as yet.

I call it a rearrangement of really seeing what you are and reaching more and more the real truth, absolute sometimes, we say, of what you feel you are in that kind of reality. Many times perhaps giving a little more insight, many times I do believe with this possibility of being affected of that what is for oneself, aspiration, as receiving from the outside world in many different forms, which outside world in that respect, continues to exist in yourself. The Barn is not going to change that. You will remain the same kind of a person constantly functioning unconsciously and many times you will wish to put in a little elixer, as I said, sometime. With that you make another homogeneous entity if you can. And gradually the introduction of more and more of your inner life and the reality of yourself as absolute truth you

will be able, in time, to become a conscious and conscientious person if that is your wish.

But you understand that I cannot talk to people who do not wish that. I cannot talk to people when I explain experiences of my own and as it were I give myself a little away and I open up many times in a certain private way about that what concerns me and what has been experienced by me. And when, as I say, I do show a certain essentiality, particularily when it has to do with a religion and in things--with things I believe in and I assume to be the truth for me that I wish to share it with many of you but I don't do that when you are, I call it, fifty-fifty. You see, it is only to be meant when I talk about certain private relationships that that is being received on the level from where I give it, and that it is acknowledged as such and I do not wish to lower myself or anything I say in order to communicate it to those who do not wish to appreciate it. And so I ask such people, stay away from me.

I am what I am in relation to Gurdjieff and the ideas. I know what I am talking about when I say I practiced or tried and perhaps without any doubt for me, but perhaps not so much for you all. I have profited by it. It has helped me. I believe in them. I think they are the only logical way of reaching esoteric knowledge. And that after all is what a man on earth should have received, because he is not going to stay on earth forever. And although he may have different reincarnations, he has a task to fulfill, to understand ultimately what is the value of God for him. That after all, perhaps you don't see it as yet as clearly, that is the value of objectivity. That kind of freedom that one wishes and together with the responsibility one takes for it means that a man becomes deeper and deeper in the understanding of himself and that what he actually is and the value which he then represents in relation to that what is all life existing everywhere and always, that that counts and for that reason we wish to talk about it and

share with each other what is important and what we in reality for oneself in one's inner, inner life, cherishes to be the truth and nothing else but; That we make emphasis and talk many times about honesty, about the reality of that what one actually is; That that what has to be accepted, even if it is so called mechanical, and we use words like that for it, that the person realizes what is his unconscious state; And that we in trying to work and talk about it and be reminded every once in a while and for many different reasons use what we say activities in order to test ourselves; As we still wish to make a tree with branches and fruits and that the roots, wherever we come from and have come from, gradually can join together in the trunk and ~~the~~ understanding of that kind of a trunk as a group with the Barn and with the different activities we are engaged in; That all of that can be understood quite well and very simply from the standpoint of wishing to understand it and wishing to grow up.

That is why I talk. That is why many of us at times talk. That is why we wish to be reminded. And so I ask, what has this association with the ideas of Gurdjieff given you? And if it is sufficient, if it has reached for you a certain solidity, If it has augmented that what you already knew and perhaps even has given you a little ~~bit of~~ better insight in the rearranging and perhaps even a connecting of the different aspects of your own thoughts and feelings, If it has given you some truth and a little bit more insight in your own experiences, even before you came here, That perhaps the ideas of Gurdjieff have given you more harmony in that what is now available to you as coming from the outside world.

So, that perhaps in the contact you have with the outside world, also here, and what you would have if you go to the unconscious world outside, that you will at certain times be able to digest what is given, That you must know that I don't object and can never object to being impressed by whatever there is of ~~athelotics~~ aesthetics, of scientific value, of philosophy, of any

kind of religion you come in contact with. Any kind of influence of people on the outside who have perhaps reached, in your mind, the status of remarkability, of that what has perhaps affected you in reading certain books, so called real classics those who have a meaning and have something to say and have quite definitely a level, maybe sometimes a level which is understood only on the basis of scripture, like maybe the Bible or the Zend Vesta or Mahabharata, Ramayana, Bhagavada Gita, things of that kind of course, they must appeal to you because they will touch you in a certain way. It's possible that there are others, sometimes under the name of guru, who can tell you quite definately certain things. Maybe you're interested in the church fathers or in the Middle Ages and the different stories that have been written about it. Maybe you like Wagner, maybe you know a little bit about the Lohengrin or Tristan or things of that kind which of course can have an influence . Many times I say how were you affected by nature when you actually are there and the quietness of it. When you read a book of Don Juan and talking about spirits which do exist in New Mexico and in the mountains, how it is when you are alone in silence and actually can listen to that silence because you are quiet enough.

All such things of course you must be entitled to and more than that, esoteric knowledge existed from the beginning of all ages always compensating for any kind of a form which life had to take. Do not misunderstand Gurdjieff as the only one. We are influenced by him because it is put in a form which is a little easier to understand, but it does not mean that esoteric knowledge started ~~from~~ with him and stopped with him. What would happen to all the people like Goethe and (~~Liepnichts~~ Leibnitz)? and (~~Fischter~~ Fichte?) and Bergson and ~~Matterluen~~ Metterlink? and ~~Tiere de Jardin~~ Teilhard de Chardin simply because he didn't know Gurdjieff do you think they don't know anything? Michelangelo, Leonardo da Vinci, etc., etc, you can add whichever way you want to go, in whatever direction, and whatever is your experience. Esoteric knowledge appears and is manifested by a variety of different people, I would almost say, even Jesus Christ. Logically it exists.

It's a question how much you can take, how much you can wish to convert, how much you want to put to practice. That's our affair and that we face now and simply link it up with Gurdjieff, thank God, that he existed and could help and can help and that's why I say many times bless, bless him. There is something that you can use.

And so I wished that we could understand each other: that there is a definite reason we believe, at least I, in Gurdjieff; that I believe that it is the best way at the present time for us to understand what is meant by the 'only way'; that I don't have to read it in the Sayings of the Buddha and although when I read it and I am affected by it and I say 'yes' that is what we also talk about I never would be able to get from such little sayings here and there with my particular occidental mind, not being able even to conceive what the meaning is of such sayings. At the same time, I admit it is there, but I cannot use it as well. It has not that wide application that I can find in Gurdjieff. I can read the Bhagavad Gita, I can take a great deal from it. I can read an awful lot of ordinary stuff in Sanskrit and also perhaps enjoy it and say it is wonderful and I understand a little bit of Buddhism, of Zen Buddhism, and all the different mythologies that you wish to follow, I say also Egypt when you want to study it and see what is the measurement of the pyramids in your own life and to what extent they knew and perhaps many generations existing about which Gurdjieff talks quite clearly in different ascents=or descents- of Beelzebub to this earth, Ashiata Shiemash, even if it is imaginary when the Akhaldans were formed. When this question of Atlantis comes up, this Chinese scientists and all such things, take them for whatever they are worth, but you can understand a little bit within your own life when it encourages you to find out what is the history of your self and what is it that has made you at the present time what you are and why do you have certain aspirations within you and to what extent are you going to continue to have them and wish to convert them into inspi-

rational force coming from within when you go in the outside world. And that outside world because of unconsciousness is sometimes very cold and you may have dealings with people, professionally which you don't always like and you may not always have a family on which you can --on which you can count and to which you can return. Maybe you will be a little bit by yourself and maybe some friends and maybe they can help sometimes when they feel like it. But maybe its not always possible to find them. And whatever it is, I say for the next five years, imagine that you leave after this meeting never to come back again; that you feel that you have perhaps had enough, or that you feel you have a foundation to stand on, and that you wish to find out where your wings are and if they can develop so that actually if that is what you would wish, you could fly away.

It is a very difficult problem because we talk sometimes about imaginations and sometimes about hallucinations, sometimes about extrapolation based on what we are now and our knowledge of ourself is very limited even, now. I said 1% on the road if the road is measured in 100%. But whatever it may be, one is not really interested in it. I judge myself every day by what I am that day, hoping that perhaps with that kind of insight into myself I may be able tomorrow to add a little more to the real knowledge and an understanding which is a result of the conversion of my knowledge because my knowledge is being experienced in the application in my daily life.

Don't ever think that you may not have to come back in reincarnation. Don't ever think that the earth has been in existence just yesterday, that there are many, at the present time even, many people who have a certain understanding and are living it; that there have been many people on this earth who have been in contact with esoteric knowledge; that there are many forms of life, probably not limited only to this earth, even Gurdjieff mentioned Saturn and people who lived there in a certain way with a different kind of language and, of course, a different kind of form. But that does not mean

that there are not even people equal to us in the same kind of a form if you just could imagine that since we, in our philosphy, are on the place FA in the cosmic ray, when there are more than a million and more than that even of cosmic rays, that all of them will have a Fa place where an earth could exist and conditions could exist very similar to ours, Of course we ~~you~~ won't know until you are free to go, until you can have sufficient out of body experience and perhaps even suffieient out of Kesdjanian body experience. When there is a chance that your life can be in a form of, lets call it, a soul, and that you can have free travel all throughout the universe, And still can study and find out and still can discharge your responsibility and still have a perspective of wishing to see what is God and hoping some day to meet him, and I say many times, on the street, because that after all is the kind of a thing we understand. Like at the present time we can understand a little bit when we say observation, when we say a little about what is this freedom from oneself, impartiality, a concept as a word, not always experienced. But then the question simultaneity. This question of time, when in the midst of this time we are being eaten by it and we don't even know where it comes from and where it will go and what it does to us when it reaches within us and passes through us and leaves only the present for us as an experience.

These kind of things, of course, become extremely important for anyone who is serious. And this is what I wish to emphasize, of course, that being at the Barn is a serious question. It is put there for us in some way and we can make it to some extent like a nice church and to bring to it a holy attitude. And a wish for ~~the~~ development of one's inner life and the realization that that is actually what is needed for a human being, to find out what he is totally at the present, thanking God for being unconscious but with a chance to lift up the veil a little, as if when you have eyelids, they just lift a little early in the morning and let in a little light, provided there is not day light saving too long. And when it does get light and you open

your eyes a little ~~and~~ you have to rub them, because they are a little dirty, and maybe not as clear as yet, but the process continues and perhaps by 12 o'clock midday the sun is in this ~~genius~~ Zenith of yourself of ~~it~~ at least as high as it will go in the ~~self~~ South ~~about~~ above the horizon. Also for once, when one wants to work and one compares it to a state of being more awake and his consciousness and conscience belongs to that, it maybe a long time before the sun comes up, that is your consciousness, to the highest point which is possible on the day that sun is observing you.

This question of gradually waking up, rubbing one's "I" to see that the "I" actually is clear enough and can see you and wishes to notice and then return to you the results of an awareness. What is for the "I" as living in a conscious state is simply a noticing an aliveness, a being function. What it gives to us is for our purpose an awareness to remind us that we just ordinarily notice things, and we place next to it an awareness, or as a result of an objectivity, that what we ought to be able to do later and as a reminder constantly telling us that we are unconscious and that all we can use at the present time is the fact of our unconsciousness by having facts then which are free from unconsciouness.

That is the process. That is the presence of God with man when he is on earth. And as long as he is on earth and breathes his last, at the time when his body dies, even then his life continues, in whatever form it may be, in search, constantly, of the miraculous. It would be miraculous to meet God. It would be marvelous to be fused, as one says. And it would be terrible to loose oneself completely. Because you see, that what we are gradually, will disappear including one's name. It is very difficult to see life as such and no more than life as an entity, as force, as existing. It's very difficult to imagine even a segment of life. We can only do it when we have it in a form, of a human being mostly, maybe existing somewhere else and seeing them ~~every~~ once in a while, maybe as cats, and realizing their life

and wishing at times to care for them so that maybe in that kind of activity you may be able to care for your own life;

That it is many times a wish to share your experiences of how you take care of your own life, how you take care of an essentiality of your own life— how you take care of your inner life and wish to develop it, like we talked on Thursday, how you will wish to develop your feeling, for God ultimately, how much you spend for the development of that what is now still very small and only potential. The potentiality can only be removed by an effort because if you don't work, it remains potential and it stays with you and it dies with you, like talents which you might have and you don't develop. They stay with you ~~and it dies with you~~. They are buried. That is what was meant in the parable, the burying of a talent means that you don't use what you have, you do not even invest it, you do not even wish to see it, you just assume that that is what you are and God given, and God will take it away without any question. And where will you be in accordance with the parable? In the outer darkness because you have not worked.

I say it sometimes that way in order to indicate what for me is a responsibility which you cannot deny. Gurdjieff mentions it. I've quoted him. I said if you don't wish to work, you will die like a dog. It's also life. A dog dies and that life is on that level. If a man wishes to work, wishes really to become conscious and conscientious, or a real man as we sometimes want to call him, someone who is in equilibrium, who is harmonious, who can actually be called a man, being able to do what has to be done, being able to accept responsibilities wherever and whenever and in whatever conditions, who wishes to protect this life for the sake of life, not for the sake of his own selfishness, who can become a man and gradually ~~can~~ loosen himself from the bondage of this earth and the bondage of his body, A man who actually wants to answer to certain questions which are within him and which he knows must be answered if he doesn't want to die like a dog. If he wants to die

like a man it means that he, in the process of his life on earth, has recognized the necessity of fulfilling his karma to the best ability of himself. And whatever he cannot finish and whatever is left for him still to do and whatever that karma at the present time means, and whatever it is that he feels still ought to be done and for whatever he blames circumstances or conditions so that he cannot fulfill it and whatever blame may be on any person who prevents him from fulfilling that, all that becomes his affair because that goes into the privacy of his life, that he starts to consider when he enters into the gates of heaven. And St. Peter says, "Wait a minute. Do you think you can just go from unconscious into consciousness? Don't you think you have an obligation even to show me who you are and your credentials? And you say ~~your~~ creditials, that is, what has been your belief. What is your state and why should I allow you to get into heaven?" (All right, Bob.)

(SIDE TWO)

And maybe you will tell him that you have been in heaven before. And that even on earth there were experiences of heaven. And he will say, "Let me look at you. How do you look really? Where is your heart? Does it come out through eyes? How is your speech?--Does it have emotion in it? How is your thought? Does it have attachment to it--understanding?" He says, "Let me look at you very well. Where is your being? And at what height is it now? And what has happened when you left this earth? Were there any pieces torn out of you because you still had attachments? Do you understand your karma well enough?" He will ask you, "Do you know that what is not finished as yet has to be finished?" And perhaps one has enough wisdom to let St. Peter talk. And maybe you have an eye on heaven and maybe the answer is--"not yet". You have to go back or you have to stay here for a little while. Maybe you have to be on probation. Maybe you have to be examined. Maybe some people of a higher nature, like spiritual entities become interested in you. Maybe they can help you. And then you give one look at St. Peter and say, If that is necessary I want to stay on earth, because I know I have

not as yet fulfilled my duty and I wish to." And then St. Peter says--"You can now enter."

It is that kind of life one should live on Earth; as if you are confronted with the end and then realize what you have to do. Gurdjieff mentions death as the only experience, even in imagination that can bring you to your self: Experiences of life, when one finishes a period, having lived through it and having come to conclusions regarding it, are like death of that period. One enters into a new period, ~~and~~ One hopes to have enough equipment and enough strength, and enough willingness. One meets St. Peter at that point and then he tells you what you should do. Again you tell St. Peter, "I have my own "I". You don't have to tell me, I have all the equipment I need. When I am on earth I have my body, I have a feeling and an intellectual center. I am fully equipped as a man. I also understand that I have to keep my equipment clean, that I have to take care of my health, that I have to have a good feeling, not encumbered by a lot of nonsense, ~~that~~ And I wish to have a good mind and not attracted to all kinds of saw dust."

And so this is how one is on this earth, when you wake up, when you live your life during the day when you go to bed, Moreover, when you talk, Moreover, when you meet your friends with whom you can talk and who you have to learn to trust, and with whom you can share if you wish, and with whom you are making a group. And the realization of that kind of a wish will then be of benefit to you. And perhaps, you say, "It is not right yet that I go into the outer world, I'm afraid I may loose what I now think I have. I have to cement it within me because only with solidity within, that kind of self-reliance will I dare to leave this and go somewhere else." That is the decision to make. What does one really want for one's self. Because after all, that is the whole question.

What do you expect your life to be? In whatever circumstances it may be you will always be with your self. You take with you, I've said sometimes your own poverty. You take with you your own hippocracy. You take with you your lying. You take with you all the different little attributes of your behavior, all the different formations of your type, the way you appear and the way you are, the way you have been brought up, the way you still are hanging on to certain things which you call your possessions, the way one is at times and knowing, very well, what one is, that is the way one has to be considered by an "I", by God, by your self, as your Magnetic Center will look you over when you reach it.

Your Magnetic Center will be like St. Peter because it will ask you, "What are you coming to do here? You say you wish to rescue me. How can you if you still are so much attached to yourself. When you wish to see me as Magnetic Center, you have to be free from yourself. You have to loose your self, your outer life and all manifestations, all the different things of your personality, you have to leave outdoors. You cannot enter into this, as I say sometimes, to Vitren Holand that is that what is blessed for this Magnetic Center when it is there in the sanctum sanctorum of one's inner-inner life. And still your wish is there. Certainly your wish is to help. How can you help when you have nothing that you cannot give away. That you can give away yourself and if you cannot and it is still too much attached to your karma.

You see, one has to make a certain decision. And one has to become very clear about what is the reality of that kind of a wish. Also, one must know that the road is quite long, but also that the sincerity will ultimately get you there. That is always the hope, as given by Gurdjieff in many different ways. Keep on, keep on trying, keep on working, don't give up, don't disaspirate, don't loose your-

self too soon. Do what you have to do to the best of your knowledge. That is all that can be expected. At the same time become more and more objective to yourself if you can. Keep on Working so that you introduce an element which you, at the present time, don't have. But that element of objectivity is the key to the hereafter.

If one can see it that way, then it doesn't matter what you are because all that what you are becomes objective as a fact from the standpoint of "I". Then it will become real knowledge. Then you will understand your being as it is and you can accept it for whatever it is and you can say, I have equipment, I also wish to Work with it. I will keep it clean. I will even sharpen it more. I will grind it in my poverty. I will use it at any one time whenever I can in conditions most conducive. You can say, I do not wish to be a fool even if sometimes I appear like one but I wish that people will tell me when they think I am not on the right road, then I can argue and if I come to the conclusion that I am on the right road, I will be honest to admit it.

We wish a group. I hope we do. I hope you can remember it. I hope you answer my little note in truthfulness. You have to know, either you belong for yourself, you must know that. Then you are entitled to listen to Gurdjieff, you are entitled to read, you are entitled to take it in because something in you is required to give and you must never forget that because these ideas are not given on a golden platter just for you to consume and then go away without saying thank you.

I'm talking very seriously about a group. I've said before that 1974 is going to be a year of reaffirmation. A year in which we can repeat what we did have in the very beginning when we were enthusiastic, when we came here in a cold winter and we worked in the beginning, and we tried. We did every possible thing that was necessary. We went through a couple of trips through the country also with difficulty. We know it well enough. We know what it is

really to be understood when we all have to face certain difficulties together. That kind of unity ought to be here, more than it has been in the last couple of years.

Why do I warn you again and again. What is in the outside world? What is there at the present time in that turmoil which is taking place politically, economically, by people higher up which ought to be trusted and cannot be trusted. All the different things that take place; misconduct, killings, things that are criminal. All that is outside world. Don't you think you will be affected? Even when you tune in the radio you are already affected. What is it within you that you can meet it, to hold on to that what is an ideal for you? And I say it is right that you will experience it and it is also right that you come to a conclusion for yourself of what you wish to take with you, And in what state you will be able to meet such conditions which will be -- will have to be met and which will affect you. Sometimes it's a question of praying to God not to be exposed too soon to that what will kill me.

At the same time you keep on working with that kind of a pleasure and that kind of assurance for your self. The more I work, the more there is solidity that can be augmented, the more there will be a crystalization of objectivity within me, the more there will be a chance for me to have a foundation from which I can start to work towards the outside world.

So I listen to my conscience. I want to build it. It is far from perfect but each day I clean it off. I don't want dust to settle on it. I want it to be active. Sometimes I say, I want to oil my conscience so that it can function that it is not hampered; That it can give me clear data about myself; That it will help me in my wish to conquer, my wish to fight and overcome, my wish to understand myself and to see what detains me in my wish to ask God to give me more insight and wish for understanding for myself and with that,

for others. A wish to work together and to share, And to remain humble and simple and constantly reducing all the difficulties to a minimum of essentiality. Trying to see what it is to be a simple man, walking on this earth, walking -- I say now in New York State, then I say walking in the parking lot of the Barn. And I see others, and I say hello, and I say I'm glad you're there. Maybe, I say, you can remind me and perhaps you can ask yourself -- do I at this time help someone so that I, by being what I am, remind him of his own responsibility. You see that would be a gift, that would really come from oneself, and because of one's own life willing to share, your own life will profit hundred fold.

Maybe Gurdjieff can help you. Again, I say blessed be hisname.

I'll play a little bit.

******* Robert! Yes, go ahead MR. N.—

I think Robert we disturb them now. Did you come to a conclusion?

Robert: No. No, I think it's going to take a long time.

Mr. Nyland: All right. I won't take that long. But now it is on the other side. Huh. Very difficult -- It is very difficult to ask you to be quiet and maybe it is just as well if you keep on talking because if you are interested in that talk and you don't hear me it is also all right. I can, of course, judge an audience by their silence in which they are. If there is too much sitting around, shifting, creaking chairs, things of that kind, I know that what I'm saying is not very good. Now in the beginning, of course, it is always quiet because you never know can tell what I am going to say. But, then when I start to say maybe you are not interested and then attention lacks a little bit, lags.

One thing, the garage will be in operation again, Curt and Richard, on a very small scale. I've asked them to be quite determined in being able to refuse what they cannot do. What they can do, they will do as well as they

can. It is for the group. So if it can be of any help, I hope it will be successful. I would like that garage to become more and more part of the group. As you probably know it has not been and there has been a very definite wrong atmosphere. I would like to try to see if that can be blown away by the concentration of the people who want to do this work and to do it well and in contact with the requirement of the group, provided the different people who come are reasonable. So that is your task. Their task is to see what they can do in all honesty. The fix-it will improve gradually because there is more demand, and maybe there is room for some people who would like to work with Neil. He will be in charge of it.

That is as far as this ordinary affair is concerned. Just ordinary life belonging to the group, belonging to people, belonging to ordinary affairs in one's life, unconsciously sometimes. To what extent you can introduce something of your own, that what is the reality of yourself, I hope you will try. Make everything as much as you can up to a higher level.

Levels of being belong to an unconscious world as well as a conscious one. There are different notes in a scale and the scale climbs up from one Do to the next. And each different notch of that kind of an octave represents a certain level of being different from where it came from and aspiring to that where it wishes to go. And so unconsciously that also applies, in a certain amount of attention which we give to that what we are doing and the level of our own being is indicated by that wish and the intensity, sometimes including a wish for sacrifice, but definitely having an aim to accomplish that what we are busy with, to do it as well as possible. And gradually increasing our world in wanting to take on what we could do and have not done as yet. So that there is that kind of a growth. Also in unconsciousness in an ordinary world. The difficulty is sometimes you don't know that you can eat and

maybe you bite off too big a piece. But that you will have to learn.

In a conscious world, and conscientious it is the same. But there you have a chance with your conscience to know how much you can eat. You don't have that in an unconscious world because all your conscience there tells you is what is adaptable to ordinary life. Conscience in our sense of the word means that you have a control over your own energies, that you will allow that what is right to go through, that you will oppose that what is wrong. And since that is all your own affair, completely independent of any outside influence, you create by means of that, your own world. And as a result you create your own level. All that is necessary is honesty for yourself. You have to talk many times to your conscience. You have to educate it and give it a chance to talk back. You have to learn to find the words how you can make a conscience grow. You have to be very quiet sometimes to allow the conscience to start talking and you have to learn how to listen. It is very good exercise to be quiet ~~every~~ once in awhile and to see what you have been doing with your inner life. All of this refers to inner life, not outer. That has its own little rules.

Inner life becomes more and more the quintessence of your being. And the level of your being depends on the intensity of your emotions when they are involved in your conscience. It is not primarily the ability of your mind, you cannot as yet count on your mind because it is still much too unconscious. But at least there is a chance with your emotions, your feeling deepened more and more understanding how far your world can extend and what you want to include in it. All of that is your own affair and therefore your conscience is responsible to you, yourself, not to anyone else. If afterwards you want to go into partnership so that the responsibility becomes divided, ~~the responsibility~~

~~becomes divided~~, the responsibility can be obtained by the introduction of that what comes from above, not from below, not even from the horizontal plane. It comes from God to the extent that you wish God's voice to have something to say. For the time being, in trying to reach that, your "I" will help you and that is the benevolent part of the "I" actually wishing to tell you what is good for you.

Sometimes people in a relationship try to take over that kind of influence. It is not entirely right because many people don't know what the other person will need. At the same time, it is an attempt to bring a person back sometimes to his conscience. And it is very difficult because in most cases one will be misunderstood. One can say it, but sometimes ~~one~~ can just show it. But I would like to warn you. Don't be disappointed if it is not acceptable. After all, a person must live his own life also in privacy. Whatever he creates within that must remain his own. He has to digest it and with his privacy, he brings his level of being up towards the sky.

You see what I said last night. This whole question of being free. To be able to do what you wish to do and to become responsible for it. It is your affair. And I was thinking about a little incident with Gurdjieff at the Prieuré. He had a niece by the name of Luba, who was rather fat, a little corpulant. She ate maybe too much. And I remember at dinner Gurdjieff seeing her eat said: "Luba, you can eat as much as you like. You can really go ahead and eat. But, when you want to explode you have to go way out into the garden and be by yourself."

Well, this is what I feel. You can eat whatever you like. You can be interested in whatever you feel you ought to be interested in. But when it causes you to explode regarding what we are trying to do, I would like you

--for you to go way out past Warwick and explode in your own terror. We don't need negativity. We have a hell of a time with what we call positivity already (laughter) and it will take us a long time before we straighten that out.

I don't like to close doors to people who wish to Work, who want to find out, sometimes you do not know what you are looking for. The door is open for that kind of curiosity, but the door is closed when you come with a prejudice, when you think you know it all or that certain things have appeared to you which you did not understand or perhaps even affected you adversely. As I say, go way out past Warwick. If you come on your trip from wherever it is and want to stop over here, you are quite welcome. But as soon as you show signs of not wishing to belong or that you feel that you know too much already, then I wish you would just step into your car again and keep on going to the end of the world. Personally, I have very little interest in such people. They probably have to learn a great deal of what the world can give them and I think it is obvious that you try to find out.

I do remember when I came to this country. I was working in a factory in a laboratory and the man in charge of it felt that this and that had to be changed and I felt I better get out of it. So as a last nice gesture on his part I went to his house and talked with him, had dinner with him and his wife, they were very, very nice. And he was going to give me some fatherly advice to the young man who came from Holland and who of course didn't know very much about American customs. And he advised me. He said, "~~You know~~ What you should do is to go around to a variety of different places, factories, companies, and find out all you can so as to learn as much as possible for you before you settle down. And I ~~say~~ said: "Yes, thank you, thank you very much." And I shook hands with him and I think I've done that. I've tasted for many things, not

because he told me but there was a very definite appetite in different directions.

So when I suggest even to you that you become interested in a variety of different things which appear, I know what I am saying and I recommend it. Find out for sure what your foundation will have to be. Then maybe later you will not be afraid and you will not be surprised about yourself finding out that what you are in reality because the principles of that may aleady be in your foundation.

I hope you Work today, this afternoon. Perhaps next Saturday we may still continue with reading if it is advisable for us to do it. I don't want really to interfere too much with Work which we then of course have set up, But we can still talk about it. Robert and I ought to discuss it. Maybe we can talk about it on Wednesday, to see what you would prefer. It may be quite right to sit together for half an hour before we start physical work and to read certain things which are of use. Then maybe you can start that day on a certain level of being so that then while you Work, it will take a little while before you reach the ground.

It is that way with every day you live. Bring your level of being up as high as you can when you wake up in the morning. See that you are free from prejudices, filled with anticipation, wish to Work and do your best. It will bring your level up quite a bit and then ordinary attractions of daily life and gravity as a law from the Earth will of course start to pull you down. But maybe you can extend that level a little longer, and if you can reach past 12 o'clock I think you will be very, very lucky. Many times we are when we start already reduced to the level of the ground within half an hour.

And so I wish that you would start now for this afternoon at as high a level as you can be and try to keep it as high ~~a~~ as you can for as long as you can. Maybe it is right if you make such an attempt.

There are ~~a lot of~~ many birthday's. There are a lot of fishes. But as Neal said: "It is a big bowl." At the same time I say the bowl is made of glass. You are quite in sight of many people so maybe your behavior can be as if you live in a glass house. Make sure that that what you manifest can ~~pass~~ pass through the gate of Heaven.

To Gurdjieff. So Peter, are you there?

trans: Lori Dewar
Rough: Ede Katz
Proof: Jan Gibson
prof: M. Wolfe